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PRAYER FOR LIGHT.

BY REV. WATSON W. SMITH.

THE PRAYER.

Let there be light, O God, in me,
My darkened heart illumine!
Let Thy restless word expel
This night of sinful gloom.

This goodly world I know is fair,
And yet my eyes are blind
To see the glory of the day,
Or read Thy perfect mind.

Some beam now lost, more bright than all,
Seems to leave all in night,
And sky, and star, and sun, and day,
I search in vain for light.

O God of light, Thou art the sun;
My soul cries out for Thee;
O speak again that high behest,
Thy light my joy will be.

THE ANSWER.

O blessed Christ, Thou art the light;
Full in Thy glorious face
God sends the missing beam for me,
He floods my heart with grace.

He who from deepest midnight sent
The beams that clothe the sun,
Commands a glory brighter far,
And now my heaven's begun.

All things now shine with splendor new,
I read the sign aright;
And I can see His work is good
Now He has purged my sight.

THE SEMI-MILLENNIUM OF WICK- LIFFE'S BIBLE.

BY REV. D. DORCHESTER, D. D.

Reaching, as we do, this year, the semi-millennial anniversary of the first complete translation of the Bible into the English language, we joyfully recognize that grand consummation, as one of the great landmarks of the Church's progress. John Wickliffe, the John Baptist of the Reformation, the redoubtable champion of the Bible for the people when it had no other advocate, the bold reformer who stood forth single-handed in the field long before any other reformers of Rome were born, set in motion the ball of the Reformation, whose momentum Luther accelerated, and the scope of whose movement the Wesleys deepened and widened.

Born in England, in 1324, amid the murky vapors of the Middle Ages, for many years a professor in the University of Oxford, a man of extensive learning, of independent and original thought, of lofty and resolute spirit, he could not rest short of the original source of truth, applied himself diligently to the work of translating it into his native tongue for the benefit of the English people, and, five hundred years ago the present year, completed the great task—one of the most memorable events in the history of English Christianity—a work which in this semi-millennial anniversary year is supplemented by the completion of another revision of the English Bible.

Seven great events mark distinct epochs in the history of the Bible: The giving of the Law on Mount Sinai, B. C. 1491; the compilation of the Hebrew Bible by Ezra, B. C. 450; the Septuagint version, B. C. 287; the Vulgate version, about A. D. 400; Wickliffe's version, A. D. 1380; King James' version, 1611; and the newly-revised English version, completed probably the present year.

Each of these dates has marked an era of more rapid and widely-extended progress of God's kingdom. The Pentateuch, for nearly fifteen hundred years, was the basis of the national life and order of a people, who though numerically small, acted a leading part in the earlier religious movements of the world. The work of Ezra brought into consistent unity and permanence the fragmentary revelations of a long dispensation, for the benefit of after ages. The Septuagint invested the Hebrew Scriptures in a language the most perfect and beautiful ever written or spoken, and introduced them into the widely-extended realm of letters, during the great centuries of ancient classical culture. The Vulgate, appearing simultaneously with the conquest of the old world by Christianity, conveyed the Sacred Volume to the numerous rising nations of northern, western and southern Europe, among whom the Latin tongue for centuries was the current medium of communication. Wickliffe's version introduced the divine Word into the vernacular of a young nation just coming into prominence, and destined to act a leading part in the most active era of progress the world has ever seen. In King James' version, completed near the close of

a period of extended papal colonization, and at the opening of the period of Protestant colonization in the new world, the Bible has become the corner-stone of numerous new Christian States, in both hemispheres, the impulse and purifier of our civilization, and the inspiration of the great world-wide evangelizing movements which are the crowning glory of our age. And may we not confidently anticipate for the revised version now nearly completed, in this age of steamships, railroads, telegraphs, telephones, and electric light, a glorious providential mission in connection with the advancement of the divine kingdom, demonstrating anew the wonderful possibilities of the Word of God: that it can live and work with increasing power in all the languages of the successive ages; that it not only satisfies the advancing necessities of the world, but also leads the column of progress; that each new verbal investiture, notwithstanding outward diversities, is both a symbol and a factor of an increasing spiritual unity, bringing the common heart of Christendom nearer to the core of truth—a fresh illustration of the two eternal facts, that God's kingdom is unchanging amid changes, and is capable of perpetual rejuvenescence.

One hundred and twenty years ago, in a room in Geneva, Voltaire boastfully said, "Before the beginning of the nineteenth century, Christianity will have disappeared from the earth." Since that time the very room where these vain words were uttered has been used as a Bible Depository; and Christianity has won the greatest, the widest, and the most glorious triumphs of her whole history. Of all the periods of religious history, the most wonderful is that included in the last seventy-six years, since the organization of the British and Foreign Bible Society in 1804—sometimes called the era of Bible Societies—but, more comprehensively, the era of evangelizing agencies. Numerous data collected at the opening of this century show that large portions of professedly Protestant countries were without copies of the sacred Scriptures, and that they could be obtained only with great difficulty and at great cost. On the continent of Europe, in Lithuania, among 32,800 families, not a Bible could be found; in Holland one-half of the population was destitute; in Poland a Bible could scarcely be obtained at any price; in the district of Dorpat, in a population of 106,000, not 200 New Testaments could be found, and there were Christian pastors who did not possess the Bible in the dialects in which they preached; in Iceland, in a population of 50,000, of whom almost all could read, not more than forty or fifty copies of the Bible existed; in the United States no Bible was published until the close of the Revolution; the pagan world was wholly destitute, and in papal countries it did not exist in the dialects of the people.

There are libraries in which are to be found copies of every edition of the Bible ever printed; and it is clear that, in the 345 years from the printing of the first Bible in 1460 down to 1804, there were probably not more than two and a half millions of Bibles printed in all the world—a far greater number, probably, than were in the hands of mankind during the thirty centuries from Moses to Luther. But since 1804, 154,000,000 copies, in whole or in part, of the Word of God have been scattered abroad in three-quarters of a century, more than sixty times as many as existed in all the previous thirty-three centuries, since the Law was given on Mt. Sinai.

At the beginning of this century the Bible existed in the languages of one-fourth of the earth's population; now it exists in the languages of about four-fifths of the inhabitants of the world—in 250 languages and dialects, 39 of which had no written form until Protestant missionaries created it. Such has been the accelerated progress, in our times, in supplying the unevangelized world with Scriptural knowledge. "How blessed are our eyes, which see the things which we see!" Let us, in thanksgiving to God, devote ourselves more than ever to the work of this great advancing era.

In closing, we call attention to the fact that we understand it is the pur-

pose of the American Bible Society, some time in the month of December, to commemorate, in an appropriate manner, the great semi-millennial anniversary to which we have referred; and that some of the local Bible societies in our State are making similar arrangements. It is hoped that these occasions will inspire to larger and more liberal efforts for the spread of God's Word.

A SCRAP OF TALK ON THE CARB.

BY MRS. ANNIE A. PRESTON.

We made a close connection with the Fitchburg railroad at Greenfield, and found seats directly in front of two gentlemen from the West who had just come through the wonderful Hoosac tunnel, on their way to Boston. They were talking about a mutual acquaintance, the former pastor of a certain church in New England, who, not long after resigning his sacred office, had become involved in pecuniary difficulties and domestic troubles.

"I heard that man preach a year ago at a large religious meeting in—," said the older of the two gentlemen, who was from Chicago. "Up to that time I had known but little about him, but on that occasion I made up my mind, from the drift of his discourse, as well as a sort of nervousness in manner, that he had already begun to work on a 'loose pulley,' and that he was slipping away from his best work."

"Not long afterwards, I heard that he had resigned the calling to which he had been solemnly ordained, that of a Christian pastor, and severed his connection with the denomination to which he had belonged, in order to take up a special work in what he considered to be a broader field, and where it would be natural to suppose he would enjoy far greater emolument and popularity."

"It subsequently appeared that the man had, at first, been inveigled into the declination of his pastorate by the glittering representations of a bosom friend as to greater success and usefulness in store for him in another direction. Then the man began to scheme for himself, and to-day he is a disappointed, sad, afflicted ex-pastor. He has, in a comparatively short time, bitterly regretted the false step he took, and has confessed in private that he went against his conscience and sinned against God."

"Such a course always brings grief. To illustrate further, I have a bit of experience of my own to give you: As you know, my business for a time was establishing and superintending agencies in canvassing for books and periodicals. I found myself during the worst of the recent hard times out of employment. I had a delicate wife and a little group of young children on my hands, and was out of ready money. One day, in a most despondent frame of mind, I was sitting in the cosy library of my small but pretty house, for which, through many and hard shifts, I had just made the last payment, when a well-known publisher from the neighboring city called upon me."

"His errand was to engage me to travel and establish agencies for the sale of a new and elegantly bound 'subscription' book of poems. After considerable talk he grew confidential, gave me a detailed account of the splendid profits that would surely result from the publication, and offered to take me into partnership also. I came near giving him an unhesitating assent to both of his propositions on the spot, and was on the point of running over to a lawyer's office in the next street to mortgage my house and lot to raise the necessary amount of money to furnish my part of the partnership fund, when a feeble little cry from the nursery arrested my attention."

"Excusing myself for a moment, I took the specimen volume from the hands of the publisher, and carried it into the nursery with me to show to my wife. She ran over the table of contents, looked up at me with a deprecating expression on her face, and said, 'Are you sure, dear, that you have examined this work sufficiently so that you are willing to take the responsibility of helping to introduce it into the families of our land, where it will be read by thousands of young people whose minds are unformed and

whose hearts are tender and susceptible?'

"I felt rebuked, and going back to the library I read the poem. The further fact that they are friendless. What such women become in our great cities is too well known to the policeman and to the philanthropist. To admit such into a missionary house or school as inmates would be to put success in this undertaking beyond possibility. In India, as in America, depraved humanity is always prompt to think and say the worst of the Christian minister. What then? Are these Marys for whom Christ died, to perish without hope? 'Nay, verily,' said Mrs. N. 'Why not build a home for them?'

"True; why not? But where is the money to come from? The 'Home' would cost from \$900 to \$1,000. She has raised \$1,300—\$500 by the sale of her unique and valuable missionary tractates; \$530 by lectures, illustrated by photographic slides; and also \$270 in other ways. Now the 'Home' will be built. It will be a 'woman's rights' institution in a sense that Sorosis may not altogether approve. The women will grade the ground, carry the stone to build the house, cultivate the ground by means of modern implements to be sent out, and will make the institution self-supporting. It will doubtless be multiplied throughout India. India is beginning to find out, what Europe and America have been slow to discover, that without the quick intuition, the wise adaptations, the heroic faith, and the Christlike self-sacrifice of women, the world's redemption from its sufferings and sins is made the category of human possibilities."

"That settled it. I went to the city the next morning, called on the publisher, and declined to enter into any engagement as to that book. The wind blew in icy gusts from across the lake as I continued my way, and I looked forward to the winter that was fast approaching. I took from my pocket my almost empty purse, and gazed upon it grimly. We had the house yet, thank heaven! but we could not eat it, nor live in it without fuel; my wife had told me only that morning that the coal was nearly out."

"But at that moment I thought, 'When need is sorest, help is nearest.' Just then, as I turned the corner, I came upon a gentleman in whose employ I had been years before. 'Good morning, C—,' he cried. 'What are you up to now?'

"The pleasant, but not very lucrative, business of rocking the cradle,' I replied. He made me an offer at a good salary to engage in a most congenial and useful work, and I am still in his employ. The publisher who had called upon me failed in six months' time. Had I embarked in his enterprise, I should have lost my pleasant little home. Since then I have always thought of my wife's words as I started out that morning: 'If you are faithful in serving the Lord, He will not let you come to want.'"

LETTER FROM NEW YORK.

BY REV. E. WHITLEY.

On Wednesday, April 7, the New York Conference closed a long and interesting session, over which Bishop Wiley presided with great urbanity and fairness. Dr. Newman, of whose church—the Central, in Seventh Avenue—the Conference was held, made complete and most satisfactory arrangements for the entertainment and comfort of the preachers and of the members of the Lay Electoral Conference. Mrs. Newman's popularity is not second to that of her husband. Indeed, if a story told by himself in Conference be an accurate index of the relative amount of that coveted quality possessed by each, it is superior. In Washington some one spoke of Dr. Newman. "Who is he?" was the inquiring reply. "Why, Mrs. Newman's husband." Judging from the high eulogiums bestowed on her by the eloquent Mrs. Skidmore at the anniversary of the Woman's Foreign Missionary Society, she is quite as popular with her own sex as with her husband's. She is certainly abundant in labors, and foremost in every good word and work. When in India her attention was attracted by that class of women, "the most forlorn in the world," who are helpless, homeless, and hopeless; repudiated by their husbands because childless; sold into slavery, and really unhelpable by the mission-

aries. What they are morally may be inferred from the fact that they are without caste, and from the further fact that they are friendless. What such women become in our great cities is too well known to the policeman and to the philanthropist. To admit such into a missionary house or school as inmates would be to put success in this undertaking beyond possibility. In India, as in America, depraved humanity is always prompt to think and say the worst of the Christian minister. What then? Are these Marys for whom Christ died, to perish without hope? "Nay, verily," said Mrs. N. "Why not build a home for them? True; why not? But where is the money to come from? The 'Home' would cost from \$900 to \$1,000. She has raised \$1,300—\$500 by the sale of her unique and valuable missionary tractates; \$530 by lectures, illustrated by photographic slides; and also \$270 in other ways. Now the 'Home' will be built. It will be a 'woman's rights' institution in a sense that Sorosis may not altogether approve. The women will grade the ground, carry the stone to build the house, cultivate the ground by means of modern implements to be sent out, and will make the institution self-supporting. It will doubtless be multiplied throughout India. India is beginning to find out, what Europe and America have been slow to discover, that without the quick intuition, the wise adaptations, the heroic faith, and the Christlike self-sacrifice of women, the world's redemption from its sufferings and sins is made the category of human possibilities."

SECRETARY DASHIELL.

Dr. Newman would make an admirable successor to Dr. Dashiell, the eloquent, genial, and noble Secretary of the Missionary Society, whose removal is so sensibly felt in every section of the Church, and most severely at the office of that institution. Dr. Newman is an enthusiast in his devotion to missions, has a world-wide acquaintance with them, is eloquent, persuasive, and a first-class business man withal. No doubt he would make an excellent bishop; but in case that should not be done, he would be none the less fit for the missionary secretariat. Methodism has a superabundance of able and rounded men just now. Dr. Reid would seem to be indispensable to the Missionary Society—a sole survivor as he is of the three appointed eight years ago. Drs. Butler, Newman, etc., would make admirable associates.

Speaking of bishops, President Foss is regarded as most likely to receive that uncoveted, unsought honor. He leads the delegation, and Dr. Newman comes next. Two bishops from one Conference may or may not be too many in the estimation of the General Conference.

PERIODICALS.

The New York Conference paid the tribute of merited praise to the editors of our several denominational publications. They do not want to see the *National Repository* die—even if the able and accomplished Dr. Curry does leave it. They would be glad to see it live and prosper under the name of the *Methodist Magazine*. Why not? Methodism is not under the necessity of apologizing for her existence. She is most attractive when most aggressive; most courted when curtest and most confident. The greatest denominational force among the American churches, she ought to speak out on all questions from her distinctive standpoint of Scriptural holiness, and in harmony with her mission to spread it throughout the world. Such a magazine would pay. What has become of the 35,000 subscribers to the old *Ladies' Repository*? Bishop Wiley enjoyed the support of so many—more or less. Would they not as readily, and more readily, support a *Methodist Magazine*, and especially if the contents were more varied and abundant? It would answer the purpose of a missionary magazine to a great extent, and might also express the multitudinous needs, the methods of supply, and the joyous progress of Methodist Christianity, as also of the free institutions and material prosperity that never fail to follow in its train.

A church membership of one and three-quarters millions supervised by earnest, godly general superintendents, who always seek its growth in godliness and in all knowledge, should not be without such a periodical. It will pay in dollars, and pay in gracious results.

NEW YORK EAST CONFERENCE.

The New York East Conference has just closed one of the most brilliant sessions in its history, and when the old anti-slavery times are remembered, that is saying a good deal. Twenty-five years ago the sterling qualities of our Conference debates were known everywhere in American Methodism. We had mighty men on the floor of the Conference in those days, and when the most of those kingly men had passed away, we began to fear that the days of our Conference power had passed; but this session has proved that large questions, freighted with interest, can be handled among us with much of the old ability and fire. Of course there is a class of men that never appreciate a debate in a Methodist Conference, and those sort of people try to affect great indifference, if not contempt, for preachers who "waste the time," as they call it, in Conference speeches; and hence in various quarters this historic old Conference has a reputation as being a kind of an immense debating club, and quite boisterous and ill-behaved at that. Indeed, last week, when the New York Conference fell into an unseemly row for an hour, a venerable member so far forgot his manners as to say, "Mr. President, really, sir, I thought I was in the New York East Conference, but it must be the New York East, for which impertinence he instantly received a sharp rap on the knuckles from that sweet-spirited member of our body, Dr. Curry, who happened to be present."

The question that aroused the Conference at this session was the removal of the time limitation on the appointments of the preachers. The management of the case on the part of those who favored the removal of limitation had been committed to Rev. Dr. Sims, the popular pastor of the Summerfield Church in Brooklyn, where the Conference held its session, and he managed the presentation of the subject with large ability, and failed, so far as he did fail, only because the Conference is perhaps one of the most conservative Conferences in the denomination on all questions of Methodist polity. Dr. Sims is the very embodiment of courtesy, very much such a speaker as the late Rev. John Kennedy, who at his best was one of the most courtly debaters in Methodism. Moreover, he has a profound conviction that the time has come when our ministers should be permitted to stay at the churches as long as the churches wish them to stay, and as long as they are doing grand and successful work, and especially he thinks that the demands of our work in the large cities call for such a modification of the itinerancy. In presenting the subject, he made no such broad demands. He used the word "emergency" and talked of "exceptional cases," and the like, but then there is no doubt at all that his guarded approaches to the subject were diplomatic and wisely used to get the Conference committed to a partial endorsement of the removal of the limitation, in case he should fail to secure a complete endorsement. The debate, which was characterized with great ability on both sides, was protracted through two days, and revealed the fact that some of our brightest young men had become restive under the restriction of the pastoral term. Among the most pronounced advocates for the removal of the limitation was Rev. George E. Reed, who came to us four or five years ago from the Providence Conference, and who has not appeared before in the Conference discussions. Brother Reed made a very strong impression. He bears himself with dignified self-possession, has an easy flow of language and a commanding, well-regulated voice, and above all, seems thorough to believe what he says. Rev. Wm. H. Boole, one of the best elocutionists on the floor, submitted a learned argument on the same side, and several other young men rallied to the support of Dr. Sims and his proposition to extend the pastoral term; but when that ancient war-horse, the present editor of the *Repository*, began to prance and paw around, and when Dr. Buckley began to face the light and concur with his old-time antagonist, Dr. Curry, helped as he was by several other sharp and inclusive brethren, it began to be apparent that the Conference was pretty well anchored to the old plans, and was not at all prepared to drift toward Congregationalism; and so at last it was decided by a very large majority to adopt a paper that, while it seemed to favor the Sims' party, they themselves declared to be written by fingers that had no sympathy with what they called "healthy advance," but which the majority thought a dangerous innovation. The Church may count the New York East against any weakening of the itinerancy.

The greatest interest of the session clustered about the election of the delegates to the General Conference. We could only elect six delegates. If we had been allowed to send twenty, we could have made out the ticket more easily. We have the timber in this Conference out of which great men are made. Twenty-five of our men at Cincinnati would make things lively in the grand council; but shut up to only six, we were embarrassed not a little; and yet without a single caucus, and I judge with hardly any log-rolling or special contrivance, five of the delegates were elected on the first ballot, and four out of the five were very respectable persons and will do yeoman's work at Cincinnati. Of course, that juvenile patriarchy, Rev. Dr. Curry, received the largest vote and leads the delegation. He had 193 votes out of 220, and the announcement of his victory produced a scene altogether unparalleled among us. The immense audience which crowded the large church united in such applause, such clapping of hands and waving of handkerchiefs, as amounted to a grand ovation. It probably was the proudest moment in the life of Daniel Curry, and being called upon for a response, he blushed like a young girl, but soon mastered himself and the situation. I think that if the venerable Doctor does not succeed in recovering his old position as the editor of the *Christian Advocate*, this ovation from his own Conference will be quite a compensation for the failure.

The next successful candidate was our Dr. Buckley, who received 170 votes, and was hailed with an enthusiasm only next below Dr. Curry. Brother Buckley has tightened his hold on this Conference very much of late. His manners among his brethren have been softened by experience, and he generally has his own way among us. Tenderness is not his noticeable excellence even now, but his sharpness of statement, his quickness of repartee, and his general ability as a man of affairs and management, put him in the very front rank of our men. It is rumored about that the General Conference may take him out of the pastorate. At one of the most important sessions this year he was put in the chair by the Bishop and made a great success of it. Would it not be kind of queer if in the whirl of things he should be made a Bishop? Perhaps it might be said of Dr. Curry, who was named as a suitable person out of whom to make a Bishop, "The Church might go farther and fare worse."

One of the delegates elect will be an entirely new man in the General Conference—Rev. J. S. Weed, D. D. Dr. Weed is a genuine Methodist pastor. For thirty years he has held his position with uniform success, and some of the best churches constantly ask for him. He takes a pretty active part in the Conference business, and is influential in shaping our affairs. He has been just appointed pastor of the old John Street Church in New York, the endowment of which he has been partly instrumental in securing, and which he now intends to complete.

One of the reformers of the Conference is Rev. Joseph Pullman—an Irish gentleman hardly yet in middle life, and destined to a strong position in the denomination. He is a pleasant-faced man, with earnest convictions and plausible manners, always appearing to the best advantage when somebody strikes him, and full of the opinion that occasional changes in Methodist policy are not to be deprecated. I think that it was a little remarkable that he did not favor an extension of the term of pastoral service; but an elective presiding eldership and the widening of the powers of the annual Conferences, and almost anything else that would popularize our government, are favorite ideas with him. Thirty-six of the members wanted to send him to the General Conference, and I guess next time a majority of the members will want to do so.

Bishop Bowman presided at the Conference to its entire satisfaction. He did not lose his temper once, and in no instance acted as though he thought us a parcel of school boys who needed to be kept in order by a stern teacher. His pulpit services and Conference addresses were characterized by an ability and fervor somewhat unexpected, and his genial, unaffected, manly bearing made us proud of him.

The appointments were for the most part quite satisfactory, though a few of them were instances of the occasional hardships of our system. Sending a successful pastor from a fine city charge, with a salary of two thousand dollars, a hundred miles back in the country with a salary of only five hundred dollars, is an infrequent illustration of how our great iron wheel does sometimes break every bone in the body. Still, it is wonderful how Methodist ministers will recuperate, and bearing their burdens without complaint, will the very next year swing back again into their old line of comfort and power. GEORGE W. WOODRUFF.

Here is a concise definition of Nihilism, as given by one of its apostles: "Take the earth and heaven, Church and State, take kings and Deity, and split on them—that's our doctrine." That a philosophy of life, of society and of government, that can be thus horribly epitomized, should nevertheless have seized hold of so many minds, and especially of persons among the comparatively educated classes, as is the case at the present time in Russia, is a fact of which the students of the science of society—as such as we all ought to be—may well seek earnestly to find the true explanation.—*Advance*.

Miscellaneous.

DANGERS BESETING METHODISM.

BY REV. W. S. JONES.

Another reason assigned is, that the wife and family of the minister are subjected to unnecessary inconvenience and expense. This is a secondary consideration, even if there is any force in it. The chief duty of the minister is to preach, his chief care should be the welfare of the Church. Unnecessary sacrifice to his family, however, is needless. Is this entailed by limitation? What are the sacrifices to which a preacher's family have to submit? Is it of respectability? Nay, all are honored by it. Is it of ease, of pleasure, of worldly enjoyment? If this were true—which we doubt in the majority of cases—it would still remain a fact, that ease, pleasure and worldly enjoyment are no part of a preacher's legacy. His work and its sphere offer no inducements to worldliness, if rightly attended to; it gives a higher pleasure, and secures a delight that far transcends the highest worldly good. If the wife and children are discommoded, she knew what was before her, and with ill grace can she complain after determining herself that she would become an itinerant's wife. No womanly woman would, for a moment, complain, and thus embitter her husband's toil with needless wormwood and gall. But for whose special benefit is this plea made? For those working on the outskirts of society, away on the frontiers? For those whose charges are scattered, and few, and poor? If it was for them, it would gain a hearing and awaken response; but it is not for these. It is for those enjoying the comforts, the pleasures, the advantages of city life; those for whom intellectual banquets are spread, and social refinement is offered; for whose children scholastic privileges of the highest order are provided. It is for those whose husbands obtain the best remuneration for their services; for those many of whom if they belonged to other spheres of life would move on an average as often, if not oftener than they now move. Certainly, complaint from such a quarter comes with ill grace, and is little heeded. If partaking, as they should, of the Methodist spirit, they will rejoice in the itinerancy, and while sharing its toils and sacrifices, will find ample compensation in the wider range for usefulness it affords them.

Again, it is objected that a limited itinerancy prevents the Methodist minister from taking that high social standing which ministers of other denominations obtain. He is not found on school committees and others pertaining to local, civil and worldly interests. He is not regarded by the reformatory and benevolent organizations. He is placed at a decided disadvantage because he is a new man, or because he is soon going away. Pastors of other churches, though the average length of their pastorate may be no longer than his, take the lead, either ignoring him altogether, or assigning him some subordinate place. What if all this is true? Is it real loss to a minister that he is not called upon to meddle in these affairs? I trow not. His calling is of a higher character, and by so much as he intermeddles with civil legislation, or commercial things, he lowers his office and lessens his influence for good. Offices of civil trust influence, but it is done at the risk of losing power as a minister. However unselfish his spirit and design, he will necessarily be misunderstood by some and suspected and misrepresented by others. Over such he will lose the power he ought otherwise have gained and retained. As to financial loss, such loss can be sustained only by the legitimate workings of the itinerant plan.

The man who complains of this, at once impeaches the system and confesses to a most selfish and illiberal spirit—a spirit that would always be willing for his brother to have the lesser salary, and suffer in this respect all the inconvenience and sacrifice, while he enjoys the benefit of the simpler remuneration.

Such are the features and results to inevitably accrue from the removal of the limitation. They are to favor a class of appointments; they are to form a caste among ministers; they are to produce a widespread discontent and discord among the churches; they are to practically destroy the authority of the bishops; they are to put the appointing power in the hands of the quarterly conference; they are to annihilate Methodism. With such issues at stake we trust the day will never come when the limitation clause will be removed.

3. The next danger besetting Methodism is the undue growth and preponderance of the democratic spirit in the Church. The people are absorbing all the power except in the legislation of the General and Annual Conferences. The preachers have the power of making laws and preaching; the people assume the authority of neglecting the laws and controlling the preachers. This independence and preponderance of the people's power is working evil to the church. We do not wish the people to be priest-ridden; we do not wish the preachers to be people-ridden. Both are evils, but the latter, in our opinion, is the worse of the two. A priest-ridden people will ultimately assert its might, and rise to independence and liberty; a people-ridden ministry will fall crushed, enslaved and ruined. Germany rose in its might to shake off the incubus of the Roman Catholicism. The priesthood of France, driven from their homes, their parishes, and their benefices by the merciless onslaught of maddest violence and uncontrolled violence, left France a prey to the anarchy of an infuriated mob and the speculations of infidel philosophy. From this evil she has not yet recovered. Her senate, her forum, her halls of science and literature are still the lurking-places of unbelief and

the very hot-beds of skepticism. We do not anticipate a catastrophe of this kind in our Methodism, but it requires no deep philosophical insight to see that by the constant aggressiveness of the people a time of trouble is not far distant. Step by step they have gained their ends, aided too frequently by the ministers themselves. Lay delegation in the General Conference is an accomplished fact, with powers co-ordinate, though not in the same ratio, with the ministers. Lay delegation, in equal ratio and with equal powers, is one of the things yet to come in the annual Conferences. Gained first in order to a fuller power in the secularities of the Conference, it will ultimately gain a footing and a voice in matters doctrinal and spiritual. This gained, no power will be able to keep our Methodism intact and powerful.

NEW ENGLAND CONFERENCE.

[Reported by REV. W. D. BRIDGE.]

FRIDAY.

[Continued.]

At 2.30 o'clock the annual sermon on ministerial education was preached by Rev. J. W. Merrill, D. D., his text being 1 Cor. 14: 12: "Seek that ye may excel to the edifying of the church."

At 4 o'clock the anniversary of the Conference Temperance Society was held, Rev. William R. Clark, D. D., presiding. After singing by the congregation, Dr. Clark said no cause was more important than the one which had called them together, and he was pleased to welcome so many people, and he was glad to introduce the first speaker, Rev. A. W. Mills. He advanced three propositions that must be considered in dealing with the rum question: First, cut off the government revenue from distilled liquors; second, close the places where liquor is sold; and third, make dram-drinking and selling more penal offenses.

Rev. A. Gould sang the temperance song, "Where is my Boy To-night?"

Rev. L. B. Bates was the last speaker. He believed that the Church was the only remedy for intemperance. He believed in law, but it does not amount to much without the Gospel. He believed the Gospel has power to reach every man from the governor to the lowest man in North Street. The only salvation is in a revival of religion that shall go from the ministers through the people. We haven't God enough in the temperance movement.

Rev. A. Gould sang "We have waited," and the meeting closed with the benediction.

The evening was devoted to the anniversary of the Freedmen's Aid Society, and the church was well filled, though not as crowded as it had been during the day. Rev. H. J. Fox, D. D., presided, and the opening services were participated in by Rev. T. B. Snowden, a colored member of the Conference, and Rev. Mr. Hunter of the African Methodist Episcopal Church of this city.

Rev. Dr. Butler, who has during the past winter been connected with the Freedmen's Aid Society, was the first speaker. He returned to his assignment to work in the South by Bishop Haven, and he said it was nothing unusual for him to meet race prejudice, for he had to contend with it in India. He declared that the race prejudices of the world are giving way, and proceeded in a most interesting manner in describing incidents in his experience in India, Mexico, and the South, claiming that education and the Protestant religion are the salvation of the people.

After taking a collection, the meeting closed.

SATURDAY.

The customary devotional services were followed by the session for business, Bishop Andrews in the chair.

Annual circulars from the Sunday School Union and Tract Society were read and referred appropriately.

A cordial invitation from the Boston Y. M. C. Union to enjoy the hospitalities of their rooms was presented, and the thanks of the Conference were returned.

The names of the following brethren on the list of Superannuates were called; they passed in character-examination, and were continued: John N. Mars, H. P. Hall, D. K. Hamster, W. F. Lacombe, C. H. Booth, J. H. Mansfield, F. H. Newhall, J. W. F. Barnes, T. Marcy, C. Noble, W. Smith, J. L. Estey, R. Mitchell, J. W. Lewis, George Hewes, N. A. Soule, J. W. Coolidge, J. W. Mowry.

On calling the names of A. A. Cook and Gershon F. Cox, on this list, it was announced that they had died during the year.

J. H. Hascall, at the personal request, offered commendatory attestation to his long and ever-to-be-remembered work, was changed in relation to the Conference from effective to supernumerary.

A communication from the Conference Trustees touching the change of the Conference name was read. A statement having been elicited by discussion that a commission is already considering this matter, a resolution to lay the original communication on the table prevailed.

Rev. A. D. Sargeant, having served the Conference for nineteen years as the faithful treasurer of the Board of Trustees of the Conference, presented his resignation, and a resolution conveying the thanks of the body to Brother Sargeant prevailed, and was carried by a rising vote.

Took up the 21st Question: "Who have been elected to orders from the local ministry?" and the Bishop called for recommendations to deacons' orders. The following persons, being suitably recommended by the quarterly or district conferences, and by the Conference committees of examination, were elected: Smith W. Brown, Middleton Quarterly Conference; Fines G. Sloper, Charlotte Quarterly Conference; Joseph G. Switzer, Grace Church Quarterly Conference; George W. Perkins, Newton Centre Quarterly Conference; Henry C. Millemann, District Conference, Rochester, N. Y.

Miss Anna Oliver was recommended from the Jamaica Plain Quarterly Conference, and her recommendation for deacon's orders was read by the Secretary, when Bishop Andrews gave the following decision:—

"In my judgment the law of the Church does not authorize the ordination of women. I therefore am not at liberty to submit to the vote of the Conference the motion to elect women to orders."

E. G. Andrews.

From this decision Dr. Thayer gave notice that he took an appeal to the ensuing General Conference.

On motion, Miss Oliver was requested to give an address to the Conference, stating the several reasons prompting her to seek such official ordination; and in an address commanding continued approbation and applause, she held her audience with rapid interest and evidently intense sympathy, and at the close of her remarks Rev. G. Whitaker offered the following resolution, which was adopted by a large majority:—

Resolved, That our delegates to the next General Conference be and are hereby instructed to use their influence to remove all distinctions of sex in the offices and ordination of our ministry.

GEORGE WHITAKER, L. B. BATES, J. H. TWOMBLY.

Dr. Daniel Steele very aptly read, by permission, the first and second verses of the sixteenth chapter of Paul's Epistle to the Romans, as pertinent to the question under review.

Charles H. Walters was recommended for local deacon's orders from the Wales Quarterly Conference, and was elected.

J. W. Bashford was recommended for the Jamaica Plain Quarterly Conference for local deacon's orders, and was elected.

Proceeded to the election of reserve delegates, and the ballot was taken.

N. D. George, from the committee appointed last year to report on the Revision of the Discipline, presented and read the committee's report, with accompanying resolutions.

Pending the reading of the report, the tellers returned, and reported the election of David H. Elia, he having received a majority of votes; and he was declared elected.

Proceeded to ballot for the remaining reserve delegate.

The report from N. D. George being finished, a special committee of three was appointed to select such items from the report as they deemed best for action by the Conference. Said committee were Drs. Cummings, Clark and Twombly.

The tellers returning, it was announced by the Bishop that Rev. W. R. Clark had been elected.

Dr. S. F. Upham, on motion, was made chairman of a committee to consider the advisability of establishing a Swedish mission in the city of Boston; his assistants being Dr. Dorchester, D. Sherman, L. B. Bates, A. B. Keeler.

A resolution of the Springfield District Preachers' Meeting was read, favoring action by this Conference petitioning the General Conference to enact such legislation as shall bring our camp-meetings into proper legal relations to the M. E. Church, and their management under control of her regular authorities. On motion, the resolution was adopted.

Dr. D. Steele and A. McKewen offered a resolution requesting the General Conference to order the Book Agents at New York to prepare and publish a full Index of the *Methodist Quarterly Review*, after the style of the Index of the *Bibliotheca Sacra*, which, on motion, was adopted.

A memorial from the missionary society of the St. Paul's M. E. Sunday-school, Lowell, requesting the Conference to petition the General Conference to publish a missionary magazine, was, on motion, adopted, and referred to the Conference delegates.

A collection for Mrs. H. R. Parmenter, widow of a deceased former member of our Conference, resulted in \$53.50.

Brother Lyford, of the Northern New York Conference, was introduced.

Dr. D. Steele presented a package of Methodist antiquities to the Conference as a gift from the widow of our deceased brother, Rev. Gershon F. Cox. The thanks of the Conference were on motion, returned, and the books and documents and letters were ordered to be deposited in the safe of Zion's Herald till such time as the New England Conference Historical Society shall have a place of safe deposit for them.

A resolution, requesting the presiding elders, at their first quarterly conferences, to submit the question whether our camp-meetings shall be held on Sabbath, and that they send the result of the vote to our several camp-meeting associations and request that these associations be guided by the voice of the Church, was, on motion, adopted.

The committee on Temperance presented and read their report, with accompanying resolutions, discussion and action on them being postponed by vote.

The minutes were read and approved. No business given, and the Conference adjourned with singing of the doxology and the pronouncing of the benediction by Dr. W. R. Clark.

At 2.30 p. m. the Conference Historical Society held, probably, its best anniversary. Dr. Dorchester, sen., presided, and the exercises consisted of an historical address by Thomas H. Hall, on "Methodism in Methodist Alley," or the earliest history of Methodism in Boston—a carefully and fully prepared paper; a rich and precious record of "Brownfield Street Church, Boston" from its origin till the present time by Hon. Jacob Sleeper; and an autobiographical discourse by Rev. G. Sutherland, a veteran of fifty-five years in ministerial work, and now in his 74th year, who, up to 1870, took a regular appointment in the Conference, and a *vicar* of some of the "Early Struggles of Methodism in New England," by Rev. Mark Trafton, D. D. These addresses and papers were each and all of marked character and of profound interest; and doubtless the papers will be published hereafter, in some permanent form.

After the benediction had been pronounced, the president, on motion, appointed a committee to consider the matter of changing the name of the society, and this committee will report in the early part of the week to the Conference.

In the evening at 7.30 the smallest audience of the week was present, due partially to the rain. Semi-centennial addresses were made by Rev. Thomas G. Brown and Rev. Charles Noble, each of whom has been in the ministry 50 years. Rev. Drs. James Porter, Jefferson Hascall, and Rev. Messrs. E. Scott and J. W. Mowry, who have also been in the ministry the same length of time, were unable, by reason of business or sickness, to be present.

SUNDAY.

Methodism, by its sermons, addresses and "old-time" love-feast in Music Hall, had its glad and crowning day to-day. At each service the large hall was filled from floor to highest balcony; and at the love-feast service at 9 o'clock, under the cheerful supervision of Dr. B. K. Peirce, the good people became shouting happy—figuratively, if not actually. The singing—35 tunes—under the general conduct of Rev. A. Gould, was decidedly Methodist, and all hearts seemed to glow with the fervors of song. One hundred and fifty prompt and decided testimonies of the warmth of Christian affection and loving trust in Christ were given in a little over an hour.

At the close of the love-feast the morning preaching service was inaugurated with singing by Dr. Tourje, the great organ accompanying, under management of Mr. J. D. Buckingham. Several ministerial brethren officiated in the preliminary exercises, and Bishop E. G. Andrews preached a discourse of much power, taking as his text Matt. 27: 42: "He saved others; himself he cannot save." The grand thoughts of this discourse were, simply illustrated, vigorously defended, and cogently enforced, were, 1, the human necessity for the death of Christ; and 2, the divine necessity for the death of Christ. The various views of the Atonement were brought out into clearest light, and their fallacies or fictions briefly outlined. A paragraph cannot condense a discourse which was both cogent in its logic, vivid in its picturesque character, and fervid to a high degree.

At the close of the sermon the class of deacons—eight in number—were introduced to the Bishop, who laid episcopal hands upon their heads, inducting them into the office of a "Deacon in the Church of God." [See their names in Monday's proceedings.]

In the afternoon, with an immense audience, Rev. Dr. Townsend of Boston University

preached from the text: "Go out to the King of Israel; peradventure he will save thy life." (1 Kings 20: 33.)

The possibilities of a future life, even one in ten, are sufficient to demand wisest consideration and the most careful action on the part of the thinking soul, even though no voice has been spoken across the unknown void. Skepticism can prove nothing. There may be a hereafter! Men may doubt from various considerations the existence of heaven. The heart glows toward that which the intellect fails to see. But there lies certainly even before the doubting skeptic a possibility of heaven; and so we must wisely say: "If there are no chances in ten that death ends all, there is one chance that death does not end all; and since so much depends on that chance, what ought man to be doing?" The doctrines of the Atonement, and the eternal punishment of incorrigible sinners, were treated in a similar logical method with the preceding points, and the grand discourse ended with wise exhortations to a just treatment of these doctrines.

The class of elders, four in number (see Monday's proceedings), were presented to the Bishop, and by him aided by several elders, were consecrated to the dignity and office of "Elders in the Church of God."

In the evening, after a superb praise-meeting led by Dr. Tourje, the day's exercises were terminated by a largely-attended and highly profitable missionary anniversary. Bishop Andrews presenting as the speakers Revs. F. G. Morris, O. A. Brown, and Dr. Wm. Butler, all doing great credit to themselves and the cause they most eloquently presented.

MONDAY.

The customary devotional service was followed by the business session, lasting till nearly one o'clock.

Bishop Andrews presented the proper certificate of ordination, to be placed on file. To the office of deacons: Charles E. Davis, Erasmus R. Watson, Smith W. Brown, Phineas C. Sloper, Joseph G. Switzer, George H. Perkins, Henry C. Millemann, Charles H. Walcott, James W. Fulton, George E. Sander-son, James W. Bashford.

Took up the 20th Question. Voted to leave the matter of place for next year's Conference in the hands of the Entertainment committee.

D. Dorchester was appointed to preach the Conference sermon next year.

W. R. Allen, W. R. Clark, D. Dorchester and J. Neal were appointed to nominate the standing committees for next year.

The following resolution was adopted, having been presented by Dr. Daniel Steele, W. F. Mallalieu, William Butler, Joshua Gill:—

Whereas, our beloved brother, W. McDonald, has in contemplation an evangelistic tour in Italy and India, therefore,

Resolved, That we bid him God-speed in this enterprise, that we pray for success in his work, and for his safe return to his native land.

The committee on the Preachers' Aid Society presented their report, which was adopted and placed on file. The name of Dr. William R. Clark was added to the list of brethren to distribute the funds of that society.

J. Scott offered the following resolution:—

Resolved, That any applicant for aid from the funds of the Preachers' Aid Society of the New England Conference shall only be required to furnish the estimate made by the committee of the quarterly conference in accordance with the discipline of the M. E. Church in such cases.

After considerable discussion of the resolution, it was laid on the table by a decisive vote.

A letter, enclosing a check for \$3,000, from ex-Gov. Talbot, was received and read, in which he specifies briefly the sole condition of his memorial fund in honor of his Methodist mother.

The committee on the Bible Cause presented and read their report, which was confirmed in a brief and eloquent speech by Rev. Dr. Butler, agent of the Mass. Bible Society, and was, on motion, adopted.

Mr. Bragdon, Principal of Lasell Seminary, addressed the Conference touching the interests of that institution.

The report of the committee on Freedmen's Aid Society was read. Dr. Rust, corresponding secretary of that organization, was invited to address the Conference, which he did, with terse and cogent words. On motion, the item in the report, viz., that \$2,500 be raised by this Conference for that society, was changed to read \$3,000.

The report, thus amended, was adopted.

Dr. Mallalieu presented the following resolution, which was, on motion, adopted:

Resolved, That we, the members of the N. E. Conference of the M. E. Church, respectfully request that the committee now engaged in the revision of the English version of the Bible, should prepare a proof edition which shall be distributed among the principal institutions of learning among the English-speaking people of the globe, asking for suggestions and corrections, such suggestions and corrections to be the basis of the final work of the committee.

W. F. MALLALIEU, W. S. STUBBLEY, HENRY J. FOX, OLIVER A. BROWN, B. K. PEIRCE.

The committee appointed last year to consider the propriety of the change of name of the N. E. Conference, and to consult with a similar committee from the Providence Conference, presented their report.

W. Rice presented the following resolution as a substitute for the report "Inexpedient" of the committee:—

Resolved, That in the General Conference deemed it advisable to change the name of the N. E. Conference from delegates to be in the month of June, and the name adopted be the New England Central Conference.

On motion, an evening session to commence at 7.30 was ordered, the consideration of the change of name of our Conference being made the order of the day at the opening of the session.

A special session of the Conference to consider and act on the memorials of the deceased brethren of the Conference was ordered to be held at 2.30 this afternoon.

Rev. Dr. Crane and Rev. Mr. Clark of the Baptist Church were introduced.

Dr. J. Porter and Rev. A. D. Sargeant were, on motion, added to the committee on the Ministers' Mutual Relief Association.

The minutes were read and adopted. No business given, and the Conference closed with the benediction by Brother N. J. Merrill.

The special Conference session for memorial services in review of the lives and deaths of our ministerial brethren was held, Rev. Dr. W. Allen in the chair, by appointment of Bishop Andrews.

As Bishop Gilbert Haven was for so many years a member of our own Conference, and his home within our borders, it seemed the most natural, even necessary to our feelings, that the memorial service should primarily concern our dearly-beloved brother.

Rev. Dr. Trafton presented and read a generous and discriminating tribute of love ever clinging to the memory of the deceased Bishop, and was followed by a timely address by Dr. William Butler, in which he reviewed the wonderful sagacity and indomitable energy of Bishop Haven as exhibited in connection with the Mexican mission, in

which he preceded Dr. Butler himself as a John the Baptist.

Dr. Daniel Steele read a carefully-prepared memorial of our Brother Gershon F. Cox, arranged largely from original materials, and followed by an address by Dr. B. K. Peirce, discerning the many rich characteristics of the deceased.

Rev. L. A. Bosworth presented and read the obituary of Rev. N. F. Stevens, and Rev. D. Richards the obituary of Rev. A. A. Cook, after which Rev. Joseph Scott gave verbal expression of his knowledge concerning the latter brother, and his fidelity to Christ after he was compelled to retire from the regular work of the ministry.

At 4 o'clock occurred the anniversary of the New England Education Society, D. G. Woodvine, M. D., presiding. Rev. N. T. Whitaker was the speaker, and he cited history to show that the church has from the earliest times sought to secure a thoroughly educated and devout ministry. The Methodist Church today has 90 academies, 44 colleges and universities, 11 theological schools, and one great educational society with 20 auxiliaries. The speaker gave incidents and statistics showing the extent and benefits of the work of the Education Society, and made a plea for increased contributions to enable it to give more aid to its beneficiaries and to increase their number.

The meeting closed with the benediction.

According to adjournment, Dr. Cummings took the chair by appointment of Bishop Andrews, and devotional services were conducted by Brother A. D. Sargeant.

The minutes of the afternoon session were read and approved.

The committee on the Bible Cause presented and read their report, which was adopted.

The order of the hour, the matter of changing the name of the Conference, was taken up. Address of great power were given *pro* and *con*, Stephen Cushing and Dr. Mallalieu opposing such change, and G. M. Steele and L. B. Bates favoring the change. Various motions were made, the final action being the adoption of the report strongly emphasizing the opposition of the Conference to any such change.

The committee appointed to consider the cases of those applying for admission on trial to the Conference reported that they had been unable to obtain sufficient data for action, and, after considerable discussion, they were relieved from further service.

The committee on the Historical Society presented their report, which favors the merging of the Conference Historical Society in the proposed New England Methodist Historical Society, when the latter shall be organized, which it is supposed will be at an early date. The report was adopted.

The minutes were approved, and the Conference adjourned, C. N. Smith pronouncing the benediction.

TUESDAY.

Brother William M. Ayres conducted the devotional exercises, and the business session was opened by Bishop Andrews at 9 o'clock.

The committee on Books and Tracts presented their report, which was adopted.

The committee of examination in the second year's studies reported that A. H. Herick, who had already been reported favorably in the first year's studies, had also passed a satisfactory examination in the studies of the second year, and by consent of the Conference his name was permitted to be so entered upon the Conference journal.

The special committee to cull items from the report of the committee on Revision of the Discipline, and to present such items for action to the people, and the matter of the annual conference, was taken up.

How could they permit their beautiful meadows to be trodden into foot-paths leading to their rugged possessions of rocks and hills? "Nothing great is wrought by the hand of man, and if we would enjoy nature, we must make an effort to do so, even though we toll o'er unbeaten paths and almost impassable streams."

"Tokens" is a poem in which our attention is called to tokens of the past.

"An Idyl of New Mexico" is a poem among the wonderful mountains of the southwest. Among the mountains was a fine old Spanish noble, Otero, who related the "Legend of the Blue Mountain."

made himself agreeable and useful, and eventually turned out to be a murderer and thief. It would do well for our bigoted Christians to adopt and practice the sweet spirit of toleration shown in "Father Quinlan's Convert."

"Through a Needle's Eye" is a lively story of a sewing-circle, evening amusement and love. John Bright is the man of marks in this number, and all will eagerly read what he said of him.

"Barbery Island" is a cemetery with quaint epitaphs, and a sad story in which the sea and a faithless way play a conspicuous part.

"Fairfield's Brook" is a sweet poem.

"A Deed for Criminals" is needed in these times of murder and robbery.

"Winter Greens" is a readable article by E. S. Gilbert.

"Ernest and Henriette" is a very interesting article.

"Modern Pictures from Italy" will delight all lovers of art.

"Alder Blossoms" sings of the sweet spring-time. Then there is "Wanted," lines to a Young Poet.

"Some Frontier Art" is "The Editor's Table" and "Literature," and with regret we take leave of Good Company.

Littell, with its issue of March 27, closes its 14th volume. A glance at the table of contents shows the sources whence most of its articles have been selected. There are four from the *Quarterly Review*, one each from the *Edinburgh*, *Westminster*, *British Quarterly* and *Modern*; six from the *Contemporary*, five each from the *Fortnightly* and *Nineteenth Century*; seven from *Blackwood*, five each from *Fraser*, *Cornhill*, *Macmillan's*, and *Temple Bar*; thirteen from the *Spectator*; seven each from the *Saturday Review*, and *Pall Mall*; six from *Nature*, and several others. Thus it can easily be seen that the creation of English periodical literature is supplied in pure, unadulterated form to the readers of this king of the electrics. May its circulation never be less!

In the frontispiece to *St. Nicholas* for April is pictured the very impressive scene of a burial at sea, and farther on the particulars are given. Every one who looks at the illustrations in "An Adventure on an Egg-Vat" will be sure to find this thrilling story.

The "Happy Bud" is a short poem, by Eudora May Stone, a girl getting acquainted with the world, and getting a good notice.

Will get more than a passing notice. Of course Jack and Jill will get their share of attention, since they have already awakened such lively interest in the readers of *St. Nicholas*.

The Farmer Who Became Drum-Major is talked about in a rhyming way by Peggy and Meggy.

"A Dead City" carries us far, far away to the land of volcanoes, and tells us of a little American boy, who with his mamma and sister spent three weeks at the foot of a mighty volcano, beside a dead city.

"What Happened to Janan," who lived among the lowly, and was of herself one of the lowly, will need no special mention to cause the story to be read, for whoever looks upon the thrilling picture of the approaching engine with children on the track, will be eager to know all about it.

"The Bell-buoy" is a pleasant story of the life of the buoy which was faithful unto death.

The revised report presented by the committee on the State of the Church was adopted.

A communication from certain officers of the Hamilton camp-meeting was presented by M. Trafton, and was referred to the committee on Observance of the Sabbath. This latter committee presented a partial report, with accompanying resolutions. Action was deferred till the afternoon session.

A communication from the International Sabbath Association was presented, and was referred to the committee on Observance of the Sabbath.

The Minutes were read and approved. No business given, and the Conference adjourned with benediction by Dr. J. H. Twombly.

At 2.30 o'clock, Dr. Cummings, by appointment of the Bishop, took the chair, and devotional services were led by Rev. W. H. Hatch.

The lists of committees of examination for next year were read, as prepared by the Bishop. [As they will be published hereafter, we will not insert them in our columns.]

The committee on the Ministers' Mutual Relief Association presented their report, which was adopted.

By resolution, Rev. Joseph Scott was appointed to preach the sermon next year on Ministerial Education.

The committee on Observance of the Sabbath presented the balance of their report, with accompanying resolutions, and also reported on the paper submitted to them from certain officers

ENTERED AT THE POST-OFFICE, BOSTON,
MASS., AS SECOND CLASS MATTER.]

THURSDAY, APRIL 15, 1880.

It is a singular and significant intimation of the limited progress which the temperance movement has made in Great Britain, to find Mr. Bright, the great broken-reformer, in a public lecture concerning address, assuring the managers of the immense beeing and liquor interests that they have nothing to fear in the return to power of the Liberal party, and that they are foolish to expend their money to prevent such a result. But even his guarantee will not calm the anxiety of the wealthy brewers, whose opposition and freely scattered money was a chief occasion of the removal of Gladstone and his administration from power and the election of Beaconsfield. Beer is even more potent in England than whiskey in the United States. The Liberal government, without the great Premier in office, may possibly be less vigorous in moral reforms than its predecessor before the present conservative rule. But temperance is a more formidable foe to the financial and moral prosperity of

In the New England Conference this plan was of slow growth, and long confined to a few churches; but now it is becoming increasingly common, and every year enlarging its dimensions. Undoubtedly the em-

It is an accepted theory with Christians that God cares for the general interests of the world both in Church and State; that their movements, their important crises, changes of rulers, peculiar perils, are matters of deep interest to Him, and are as truly under His complete control as are the life and destiny of individuals. There is reason to fear that this theory is shelved for reference only along with many another dogma of nominal Christian belief.

A similar exhortation is needed just now by the Methodist Episcopal Church. It is more pertinent and applicable, since that Church is an organized Christian body and would be using its faith in prayer and Providence in its own behalf. The trying quadrennial season of its legislation and elections is at hand. In this General Conference very grave and important interests are at stake.

The *New England Historical and Genealogical Register* for April has an interesting sketch of Rev. John Adams Vinton, of West Newton, by Rev. Dr. I. N. Tarbox, with an engraved portrait, and the excellent annual address of the president of the Society, Hon. Marshall P. Wilder. It has an unusual number of popularly-written papers: "Who is a Gentleman?" "How to Write Town Histories," etc., with its close pages of genealogies and historical miscellany.

Volume edition has been condensed by simply omitting portions of sermons and correspondence. The volume is sold for the cheap price of \$1. It is a well-written life of one whose purity of character, the breadth of his humanity, and earnestness of purpose, as well as his

of unscriptural divorces, and recording earnestly our protest against all legislation in Church or State which in any measure facilitates the procuring of such divorces; also a resolution touching the corruption and wicked-

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This image shows a vertical strip, likely a page from a book or a scan of a document. The right side is a dark, textured area, possibly a binding or a shadow. The left side is a lighter, textured area, possibly a page of text. A thin white line separates the two. There is some faint, illegible text visible on the far left edge.

The Family.

THE VISION.

I sat within my glad home, and round about me played
Four children in their merriment, and happy
noises made;
Beside me sat their mother in her loveliness
and light,
I never saw any like her, save in some vision
bright.

It was in life's young morning that our hearts
together grew,
Beneath its sparkling sunlight, and in its
stepping dew;
And the sorrows and the joys of a twelve-
years' changeable life
Had drawn more closely to me my own, my
blessed wife.

Then at our door One knocked, and we rose
to let Him in,
For the night was wild and stormy, and to
turn Him thence were sin;
With a "Peace be to this household," His
shelterers He blest,
And sat Him down amongst us like some ex-
pected guest.

The children's noise was hushed, the mother
softly spoke,
And my inmost spirit thrilled with the
thoughts which in me woke;
For it seemed like other days within my mem-
ory stored,
Like Mamma's tented plain, or Emmaus' even-
ing board.

His form was veiled from us, His mantle was
not raised,
But we felt that eyes of tenderness and love
upon us gazed;
His lips we saw not moving, but a deep and
inward tone
Spoke like thunder's distant voices unto each
of us alone.

"Fall often ye have called Me, and bid Me to
your home,
And I have listened to your words, and at
your prayers am come,
And now My voice is strange to you, and
wherefore art Thou here?"

Your throbbing hearts are asking, with strug-
gling hope and fear,
"It was My love which shielded your helpless
infant days,
It was My care which guided you through all
life's dangerous ways,
I joined your hearts together, I blessed your
marriage vow,
Then trust and be not fearful, though My
ways seem bitter now."

We spoke no word of answer, nor said He
any more,
But as one about to leave us, He passed to the
door,
Then ere He crossed the threshold, He beck-
oned with His hand
That she who sat beside me should come at
His command.

Then rose that wife and mother and went into
the night,
She followed at His bidding, and was hidden
from our sight;
And though my heart was breaking, I strove
my will to bow,
For I saw His hands were pierced, and thorns
had torn His brow.

BISHOP S. WILBERFORCE, in Macmillan's Mag-
azine.

A TEA PARTY AND WHAT CAME OF IT.

BY FRANCES J. DYER.

The gathering was at the suburban residence of the editor of a leading religious journal in Boston. Among the table furnishings was a delicate article of Tokio ware which led to an animated discussion of the Japanese people and of the missionary work which is being prosecuted there. One of the guests, who, like the disciples of old could but speak the things which she had seen and heard, related a few incidents that had come to her knowledge through letters from friends residing in the "sunrise kingdom." She closed her remarks by saying, "I would rather have a share in the present unfolding of the Japanese empire than to attain the highest literary and social distinction here in America."

The conversation drifted on to other topics, the pleasant evening drew to a close, and the guests dispersed, all unconscious that mighty influences had been set in motion which changed the current of more than one life in that little circle. Two of them, like Mary of blessed memory, "kept all these things and pondered them in their hearts." Neither of them were young, and both had passed beyond the age when girls are supposed to dream dreams and see visions. And yet they were not without their visions, these two thoughtful women, but "their dreamland was the kingdom of heaven." For years each had endeavored, in no limited or humble sphere, to hasten the coming of that kingdom which is "righteousness, and peace, and joy in the Holy Ghost," but suddenly its boundaries became strangely enlarged to their mental view. The earnest words of a mere acquaintance, casually dropped amid the indifferent utterances of social intercourse, had stirred memories of girlish ambitions. Time was when one of them had fondly hoped to follow the footsteps of Harriet Newell to a martyr's grave in some lonely land. Instead of this, her life had teemed with home activities, and overflowed with ministry to a multitude close at hand. It seemed too late to go back and find the path she had missed in those early days, but the old longings once aroused were not easily quieted. She was haunted by the fear of losing, for a second time, the opportunities she had once sighted.

A few weeks later there was a large missionary gathering held in a neighboring city. Uncertain whether it was best to attend, she went to her room, and kneeling down, simply asked the Lord to direct her steps. Opening the Bible these words first met her eyes: "Arise, go into the city, and it shall be told thee what thou must do." Believing that the message was no less to her than to Paul, she started for the meeting. Here her impressions were greatly

deepened, and she resolved, then and there, to offer herself as a missionary. At the close of the exercises, the president of the society started to leave the church, but returning to the desk for some forgotten article, passed out another way, which carried her by the place where this young woman stood. Without the slightest knowledge of the conflict going on in her mind, the elder lady suddenly paused, and, laying a hand upon the shoulder of the younger, said earnestly, "My dear girl, why don't you give yourself to this work?" The reply came quietly and firmly, "I have decided to do so." The woman was scarcely less astonished than was poor Rhoda, on the night when Peter presented himself at the gate, although they had been praying all the evening for his deliverance. That president and her co-workers had been asking the Lord for weeks to incline the heart of some one to go to Japan, and lo! when the candidate appears, they are all amazed.

Meantime the other soul which had been stirred by that tea-table talk, was being led by a far different experience, but by the same divine guiding, to a similar decision. A few weeks later they stood before an assembly of friends, each pledged to her chosen work in the world's broad harvest-field. Not side by side were they to sow the seed, but separated by a third of the earth's circumference, each took her place in the Master's vineyard. One, after eight months of rarely consecrated service in Japan wherein the burden of her prayer was the constant cry, "Lord, give me souls in this land!" had been transferred into the heavenly vineyard, into which she had an abundant entrance. The other is patiently planting in the Ottoman Empire those seeds of eternal truth whose fruitage will be for the healing of the nation.

Nor is this all. Once again the story of these two young women, and of others no less Christ-like, was given to an audience of one, and to-day another pair of girlish feet stand upon the deck of an eastward-bound steamer, to carry the message which the angels sung one morning over the Judean hills, to her sisters living in the land which gave their Saviour birth.

"A word spoken in season how good it is!" "Out of the abundance of the heart the mouth speaketh." "Let your speech be always with grace." These and other words of Holy Writ crowd into the mind while thinking upon this outgrowth of a single hour's conversation. These glimpses into heart history are not given to those who waste their breath in sinful scandal, or even in utterances that are merely weak and not wicked, but to the Christian women of America, who realize that the gift of speech, like every other talent entrusted to us by our Lord, is to be used for Him. While lives are pleading in such mute eloquence, can we afford to let our lips be closed and our tongues be silent? Nay, more, can we afford to let lighter interests monopolize our conversation, when some chance word of ours may turn the current of a human life into streams of blessing too broad and deep for finite measuring?

O COMRADE, ON THE PLAIN!

BY KATE SUMNER BURR.

O comrade, on the plain
Of life's fierce battle gory,
Look up amid thy pain,
Think, heaven lies just before thee.

List, comrade, far away
The note of triumph ringing;
Our Captain wins the day,
"All hail!" brave hearts are singing.

Dear comrade, rest thee now,
Pass through the open portal,
A crown upon thy brow,
And thou a bright immortal.

SUNDAY AMONG THE FREEDMEN.

BY MRS. JULIA HUNT MORRHOUSE.

It was three years after the war. We were two sisters sent out by the Freedmen's Aid Society as teachers, and in a small way missionaries, to the freedmen of Sumter, S. C. Of course we went to their church, for though in a "whole city full" of white people, we were as far from any white companionship, or even acquaintance, as though we had been in the centre of Africa.

Only once did we venture into a white church, and then we were honored by a special paragraph patched on to the sermon, like a piece of new cloth upon an old garment, full of snappish hate against our dead Lincoln and all his humble followers in darkey-loving. It was really the only fresh, heartfelt idea in a well-worn discourse.

Of colored churches there were two—the "Baptist" and Methodist Episcopal—the latter the older and more "powerful" institution. With the Methodist brethren our lot was cast. One Sunday shall serve as a sample of many.

It was a lovely morning in early

spring. The little city lay dozing in the soft air. Not a hill anywhere for ten miles around—only the near background of swampy woods with the long gray moss swinging lazily in the wind. We sat reading in the thick shade of our shining oak and mock-orange trees till the tinkle of the ambitious little church bell warned us that nine o'clock and Sunday-school are near. Before we were ready, our yard is half full of little black children, wearing incongruous costumes of all sizes and colors. One tiny fellow, black as Erebus, is the proud owner of two hats; so he wears one and carries the other, changing occasionally. They are perched upon the fence and edges of the piazza, silent and respectful; and so are they always through the long, long services.

As we come out and say good morning, every girl drops a quaint, stiff "curtsey," and every boy lifts his straw hat as gracefully as a prince. Many bring beautiful wild flowers which they hand us, and then fall quietly behind, never lessening the distance between us, and thus they follow over the soft, warm sand to "the church," just on the outskirts of the town. It is a very long, narrow building, formerly a soldiers' barracks; now, by means of a movable partition, serving both for school-house and church. There is a centre aisle, and two rows of rough seats; an altar rail at one end, an unpainted board pulpit, and behind it a large picture of Mr. Lincoln. Not a child but knows that picture and its story, so much so that the white people sneeringly said they were taught to worship it.

As we enter, the building is half full of children, with a good sprinkling of older people, enough to make a Bible class for the younger sister, while the elder is general superintendent and teacher of the children. When all are quiet, we sing two or three pieces—they would be glad to sing all day—and how they sing! Looking straight before them, solemn and eager, each generous mouth stretched to its widest, and pouring forth a perfect Niagara of noise! Then the lady calls upon one of the older brethren to lead in prayer. He tries to measure up to the occasion, and begins with these wonderful words: "O Lord! we thank Thee that we are sublimed to resemble under thy roof dis-blessed Sabbath morning in the company of a Sunday-school. We thank Thee for these lovely blessed teachers with Thou has sent to us;" and so on to the end, closing with the Lord's prayer, which all repeat upon their knees.

Then came the teaching, which was a real delight. In my Bible class was the blind pastor of the flock—a humble, devout, beautiful old man, knowing his ignorance and thirsting for knowledge of God's truth. As we talked, the happy tears would roll down his dark face, and under his breath would come the words, "Thank God for some one to teach us the Bible!" There was also an old woman, nearly eighty, bent and stiff with hard work and blind in one eye, who walked five miles every Sabbath to read us the chapter in her little Testament which it had cost her a week of hard study to get out, for she had learned to read since emancipation. That word "emancipation" was the blessed hinge from which they dated everything, almost as we do from the coming of Christ. Another old lady had conceived the wild notion of committing to memory the first chapter of Matthew, and had really succeeded in part, though making comical jargon of the hard names.

But now the people are pouring in for service—so many we wonder where they all come from; but they will keep coming till almost the close of the meeting, for many of them have been up all night at a rousing prayer-meeting in some plantation cabin, as they still keep up this custom of old slavery days. They pray all Saturday night, and then come home and split their wood to get breakfast with, as devoutly as they pray. But all this makes them very late and very sleepy in church, until the "rousers" come in. All get as near the altar as possible, even filling the space around it with benches and chairs, while the officials of the church, such as the "locust preachers and exhorters"—and they are many—find seats inside the altar rail. Thus the preacher is surrounded with a body-guard of amens and hallelujahs.

This is to be a great day in Zion, for one of the young preachers has just returned from a three months' theological course at Charleston, and will preach to-day to his old friends as a great and learned man should. He has learned to read, so that he feels safe on very common chapters and hymns, and altogether expresses himself as very grateful for the

chance to obtain an education. "Where ignorance is bliss," is our mental rejoinder. He came in with much pomp and circumstance, for was he not a hero? He took his text, and we took notes, for we expected some revelations; and they came. It was Acts 9: 1: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest." He went on to describe this Saul as "a mighty, powerful king, marchin' along, followed by a great army, breathin' out threatenings and slaughter. And he was a-railin' and a-reignin'!" This last came in often, like a refrain to fill up spaces. "Before long this pow'ful king Saul had traveled six thousand miles the other side of New York—and he was a-railin' and a-reignin'!" (This to show the speaker's geographical information.) The text serving as a point of departure, after the manner of some whiter sermons, we heard no more pertaining to it; but soon the three Hebrew children came in, "not a hair of whose heads was swined;" then Abraham, Isaac and Jacob, then the prophets and apostles—in short, any Bible character whose name the poor fellow had ever heard. The people were interested and amazed, but not elevated. This remained for the old blind pastor to accomplish.

Rising in the desk, with tears streaming down his cheeks, hands chopping the air, and body swaying to and fro, he pours forth for twenty minutes a perfect torrent of frenzied, pathetic appeal. In a few moments the whole congregation is moved like a forest under a strong wind. With elbows upon their knees, and faces rapt and intense, the people rock back and forth in unison with the speaker, while all over the uncarpeted floor the regular tapping of many feet increases as the tide of feeling rises. The exhortation over, some brother "raises" a tune—some strange, wild, negro melody which will sing itself all day, there are so many verses—and at this signal the brethren in the altar begin a shaking and swinging of clasped hands among themselves, while the unconverted rush forward for prayers. They fill all the space in front of the altar, falling prone upon the floor—a sobbing, writhing, screeching mass of humanity.

Soon a woman rises with a cry of triumph, and begins what they call "shouting," which is merely a graceful sort of dance, keeping time with body and feet to the singing as she moves back and forth in the aisle. Exhausted, she at last loses her strength and falls in a happy trance. Many others rise meanwhile, profess themselves saved, and are rather carelessly received into the class by the officials by a ceremony of simple hand-shaking.

This service is followed immediately by a novel class-meeting, during which the whole congregation remains, all the altar brethren acting as leaders. Each takes two or three seats, passes in front of his members and speaks in a low tone to each one, hearing their testimony and replying so as scarcely to be intelligible to the next person. This expedites matters, you see, where we have a model class-meeting composed of a whole church.

By this time it is at least two o'clock. We disperse for dinner, and the more devout return in the evening for still another service, often prolonged till midnight.

Such is Sunday among the freedmen, such their earnest devotion, their simple zeal. Truth compels us to admit that it is usually followed by ignorant wickedness. It has been bred in the bone by slavery. We never in the South met but one colored man who did not profess to be a Christian; we knew few who did not love liquor, who would not falsify, who would not steal, even from their best friends. An old lame negro who saved and brought in wood for the teachers, used to stand in our door and talk religion very devoutly and earnestly. But one day, passing through the back room, a rich fruit cake, fresh from a Northern box, proved too much for his fidelity, and we suspected the inmates of his cabin had an appendix to their hoe-cake that night for supper.

This last propensity, let us hope, will die out with the generation who were slaves; and yet when did they ever have greater temptation to collect their own wages from merciless and faithless white masters than now?

A man who is very rich now was very poor when he was a boy. When asked how he got his riches, he replied: "My father taught me never to pay till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that first thing, and in half an hour. After this was done I was allowed to play. I was formed the habit of doing everything in its time, and it soon became perfectly easy to do so. It is to this habit that I now owe my prosperity."

SORROWS COMING.

BY ELLA C. G. PAGE.

As dusky evening shadows were waxing cool and late,
A hand knocked at my doorway. I opened the
portal straight,
And close beside the threshold, a shape erect
and tall
Stood in a sable garment close wrapping like
a pall.

"Who art thou?" spoke I, wondering.
Straightway the shape replied,—
"Mankind have named me Sorrow, but in
heaven's arches wide
Beyond the pearly gateway a different name I
bear;

Say, wilt thou open the doorway thy home with
me to share?"
"Ah no," replied I, shuddering, "no sorrow-
guest for me!"
Then fast I closed the portal, and drew its
boltings three.

Once more the shape entreated: "I hold
within my hand
Sweet flowers, pale and waxen; for those that
understand
Thy mysteries I whisper, bright crowns their
heads shall be."

"Ah no," replied I trembling, "no sorrow-
crown for me."
The third time spoke the presence. As morn-
ing's crimson dyes
Shone o'er the dusky hilltops, he said with
his faint light,
"The Master sent me to thee, and wilt thou
bid me wait?"

No longer hesitating I rose to greet him
straight,
And open flung my doorway. I felt a chill
like death;
Then gazed to see him enter, with almost
bated breath.
Lo! the form that seemed a demon in the ta-
ble of fate,
In the morning's crimson glory was an angel
pure and bright.

The Little Folks.

SAMMY'S MORNING WALK.

One cool morning in the fall, when he was about four years old, he slept very late, and when he awoke he seemed to be alone in the house. To tell the truth, it was so late that all the other children had gone to school, and his mother was out behind the shed hanging out clothes. Sammy found his little jacket and trousers, and taking them on his arm went all over the house for some one to dress him, but nobody could be found.

"I know what I'll do!" he said to himself. "I'll go over to Mrs. Packer's. She's a good woman and she'll dress me." He had never been over there more than two or three times, for his family had lately moved there, and the house was quite out of sight over the hill "across lots," but he remembered the way, and he started along. It was a frosty morning, and the weeds and bushes he had to go through were as high as his head and so wet that when he got there his little shirt and the clothes he carried were all wet as if they had been dipped in the brook.

Mrs. Packer was busy working over butter, when she heard a very gentle tap at the door.
"Come in," she said, both hands being in the butter.
In came Sammy dripping like a drowned rat, and his legs so covered with the blossoms of the golden-rod through which he had come, that they were as yellow as a Brahma chicken's.

"Why, Sammy Brown!" exclaimed Mrs. Packer.
"Our folks was all gone, but I knew you would dress me," said Sammy, sitting calmly down by the stove.
"Come in," she said, both hands being in the butter.

In came Sammy dripping like a drowned rat, and his legs so covered with the blossoms of the golden-rod through which he had come, that they were as yellow as a Brahma chicken's. "Why, Sammy Brown!" exclaimed Mrs. Packer.
"Our folks was all gone, but I knew you would dress me," said Sammy, sitting calmly down by the stove.
"Come in," she said, both hands being in the butter.

LITTLE DILLY-DILLY.

I don't believe you ever
Knew any one so silly
As the girl I'm going to tell about,
A little girl named Dilly,
Dilly-dilly-Dilly!
Oh! she is very slow;
She drags her feet
Along the street,
And dilly-dillys so!

She's always late to breakfast,
Without a bit of reason;
For Bridget rings and rings the bell,
And wakes her up in season.
Dilly-dilly-Dilly!
How can you be so slow?
Why don't you try
To be more spry,
And not dilly-dilly so?

'Tis just the same at evening;
And its really quite distressing
To see the time that Dilly wastes
In dressing and undressing.
Dilly-dilly-Dilly!
Is always in a huff
If you hurry her,
Or hurry her,
And says, "There's time enough."

Since she's neither sick nor helpless,
It is quite a serious matter
That she is so slow, that
We still keep scolding at her.
Dilly-dilly-Dilly!
It's very wrong, you know,
To do no work
That you can shirk,
And dilly-dilly so.

JOSEPHINE POLLARD, in the Nursery.

THE BANK OF ENGLAND.

The Bank of England is one of the world's wonders. It is a large, gloomy-looking building near the Post-office, Mansion House, and Exchange, in the business quarter in London. Men who stand at the gate and walk around it as guards, are dressed in scarlet; the messengers, within wear red vests and brown coats. Portraits hang on the walls of some rooms; they are of men who have faithfully served the bank.

No one has ever lost money by the Bank of England. Its notes are good all over the world. Many strangers go to see it. Only a few persons can go round at once with a guide. In one room notes of the bank, unlighted places, I plied my hoe and rake in open, sunny paths, singing with heart attuned to universal things. Heedless, alas! of what might grow untended, Till now the blight has come. Silent it stole from out the hidden ways— That deadly odor of the Ups tree of sin— Down through the fragrant alleys swift it came, And where once Beauty held her holy court, There greets me Desolation! "Out of the depths" to Thee I cry, O Lord! Not sleep, not rest, but just a little place In Thy sweet fields beyond the floods of death!"

In less than three minutes it can be found; so that if you paid a note you owed, and a man said you had not done so, you could prove that you had paid it. The largest note is \$5,000. One hundred and twenty men are in the room where paid notes are clipped, and 1,200 in all in the bank. All the notes used are printed in the bank, and the printing machines keep a register of every one. Fifty thousand notes are daily printed in one room—number, date, and name all being printed at once. The names or signatures of bank officers make the notes good; and these are printed, because no one could sign his name 50,000 times daily.

In one room pensions are paid to poor crippled soldiers. In another part gold and silver plate are kept. People who own houses, and go out of the city, send it here for safe-keeping, lest their houses should be robbed. Two things I heard interested me. "Gold is very brittle," said our guide. "If you throw a good deal of it about on a counter—that is, a number of good pieces—and then sweep it off the counter, you will find that the fragments count up. We are very careful of them. In the weighing-room all gold sovereigns that you put in your pockets in the morning with other pieces of coin, at night will not be just the same. We know that, and we weigh every sovereign that has once been out of the house. The bankers lose the difference. We have often sent boxes of gold coin to them by express that have come back to us unopened, yet the rubbing of the gold has worn off \$5 worth."

For Young and Old.

Only Fan.

"Waiter!" "Yes, sir." "What's this?" "It's bean soup, sir." "No matter what it has been, the question is: What is it now?" "Do not marry a widow," said the old man. "A ready-made family is like a plate of cold potatoes." "Oh, I'll soon warm them all over," replied the dame; and she did.

Consider a mother to govern: "Miss Smith, don't let Alfred and Jane sit down on the damp grass, for fear they should catch cold. When they are tired, you can sit down and take them on your lap."

Bilkinson has passed away. Mrs. B., who had just read the notice of his death in the newspaper, said: "What a pity! I couldn't read this! He would be so pleased to see his name in print."

Josh Billings thinks it seems rather tuff, and quite ridiculous, that a man who has honestly earned his money should be obliged to beg for it. He says: "I don't see how it can be any other way."

"Ah, me!" said a pious old lady, "our minister was a powerful preacher. For the short time he ministered the Word of God among us he changed the hearts of five Bibles."

A little boy of four years was sleeping with his brother, when his mother said: "Wipe, Tommy, you are lying right in the middle of the bed; what will Harry do?" "Well ma," he replied, "Harry's got both sides."

A little boy being told by his mother to take a powder she had prepared for him, "Powder, powder!" said he, putting on a rough suit, "mother, I ain't a gun."

Very red-haired passenger: "I say, Guard, why on earth don't the train go on?" "Guard: "Good gracious, sir! put your head in; how can you expect it to go on while that danger signal is out?"

A man living near Indianapolis, Ind., who has been so unfortunate as to lose five excellent wives, desired to erect a head-stone for each, commemorating her virtues, but has been deterred by the expense. He said to another day: "I have buried five wives. The five wives were buried side by side in the same graveyard. He accordingly had the Christian name of each engraved on a stone—Emma, "Jane," "Mary," "Margaret," "Elizabeth"—a hand, cut on each stone, pointing to a large stone in the corner, and under each hand the words, "For Epitaph see large stone."

Gems of Religious Thought.

Every accepted prayer is not an immediately answered prayer.

An ounce of conviction is worth a pound of concern.—A. J. Gordon.

Happiness is like a sunbeam, which the least shadow intercepts, while adversity is often as the rain of spring.—Chinese Proverb.

Well has Sir Thomas Browne exclaimed, "Our very life is but a dream, and while we look around eternity is at hand."

A little talk with Jesus.
How it smooths the rugged road!
How it seems to help me onward,
When I faint beneath my load!

When my heart is crushed with sorrow,
And my eyes with tears are dim,
There is nought can yield me comfort
Like a little talk with Him.

Do you wish to live without a trial?
Then you wish to die half a man—at the best but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into deep water and buffet the surges.

There is no argument for Christ's religion equal to a pure, noble, godly life which is born of His Spirit. Nothing so repels, disgusts, and hardens the unconvinced as daily contact with those who profess Christianity only to make a mockery of it. Let us all watchful; for it is certainly possible to live so closely to Christ, that when men see us they shall see Jesus.—Theo. L. Cuyler.

When the Cross is heavy,
Be Thou near.
When our eyes are weeping
Dry each tear.

When the way is darksome
Be our Light—
Though the gloom be midnight,
Cheer the night.

When the path is thorny,
Let us be
Patient in our suffering
Like to Thee.

The sentinel picketed to watch the enemy does his duty by giving the alarm if the enemy approaches—not by advancing single-handed to the conflict. So the duty of a Christian, watchfully discerning the approach of temptation, is to convey the case to God; it is foolishness to adventure into the combat unaided and unprovided for.—Buddington.

As frosts unlock the hard shells of seeds and help the germ to get free, so trouble develops in men the germs of force, patience, and ingenuity, and in noble natures "works the peaceable fruits of righteousness."—Becher.

FAILURE.
I meant to make my life a garden for the Lord
To come and walk in, blessing me the while
I waited for His stately steps.

I thought to approach by patient labor of my hands
The pattern of the Garden in the East,
Perfect in peace and love and purity.

Unmindful of the dark, unlighted places,
I plied my hoe and rake in open, sunny paths,
Singing with heart attuned to universal things.

With bird and beast and every gladness thing,
Heedless, alas! of what might grow untended,
Till now the blight has come.

Silent it stole from out the hidden ways—
That deadly odor of the Ups tree of sin—
Down through the fragrant alleys swift it came,
And where once Beauty held her holy court,
There greets me Desolation!

"Out of the depths" to Thee I cry, O Lord!
Not sleep, not rest, but just a little place
In Thy sweet fields beyond the floods of death!"

—Christian Intelligencer.

NOTES FROM OUR MISSION ROOMS.

Rev. B. A. Carlson, of Stockholm, Sweden, writes of the prevalence of a glorious revival all over his district since January 1, and that as the fruit up to March 5, 267 persons have been received on trial, in the several congregations.

Mrs. Silberts, with her two little ones, left New York city, March 23, for her home at Mt. Pleasant, Iowa. It affords us much satisfaction to say that her sea voyage has been of evident benefit to her.

"There are about 275 boys in the Orphanage at Shahjehanpore, India, the great majority of them little boys. Some of them are very promising, while others have not much promise so far as scholarship is concerned. But we have no choice in selecting who shall come into the Orphanage; the petitioners are sent us, and we cannot turn them away. The boys all work, so that who cannot make scholars, learn trades and agriculture. The Orphanage is sent out well on to 200, who are sent in different parts of the country, in various useful callings. A goodly number of them are preachers. Three of the are members of this Conference. There are a number in the Theological School, a number of them are teachers, others are mechanics and servants. The families are growing up. One of the has nine children, and eight of them are girls, all living. So you see orphan boys become heads of large families, and so small factors in increasing Christianity in the country. It is of the greatest importance that the children should grow up real substantial Christians."

The wife of one of our India missionaries writes us: "I have nine children under my supervision in the city and five others in the surrounding villages—fourteen in all. So you did not see us help any too soon."

Rev. S. L. Baldwin, D. D., writes from Bombay, Feb. 21, expecting to be in New York about the middle of April. "Among our fellow passengers are Mr. Seward, M. D., of Allahabad, sister of our late minister to China, Mrs. Baldwin, of Providence, R. I., and Mrs. Oldham, who goes to join her husband now studying in Alleghany College. Mrs. Baldwin improves a little in the voyaging."

Missionary Cunningham from India, being in Naples, March 4, writes: "I have seen an Italian missionary here. Rev. V. Ravi, and am much pleased with him. The Wesleyans here have a fine large school, a newspaper and an evangelist. They are the recognized leading Protestant mission here. Mr. Jones, their missionary, has been here fifteen years. They have not yet trained their own ministers, but their best men, as he said, are gathered from Rome. I could not find out from him that their schools have as yet yielded them much in the way of evangelists, though he says he has some young men in his church whom he thinks the Lord will call. The sale and distribution of Bibles here is slowly increasing. I have seen two shops on principal streets where Bibles are sold. The Scotch Presbyterian Church (English) has a school and little Italian work. The Church of England now has a large congregation, which will come down to fifty as the warm season comes on. Of the Waldensian Church and the independent Baptist missions, I have learned but little as yet. Our Consul is an urbane Christian gentleman, who has rendered me assistance and advice (as have Brother Ravi and Dr. Vernon) in getting settled. I have not yet seen Dr. Vernon, but hope to before I sail. I cannot tell you how shocked I was to hear of Dr. Dashiell's sickness and Bishop Haven's death."

Super

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, April 6.

Rear Admiral Thatcher, U. S. N., died in this city on Monday, at the age of 73.

The Poll Mall Gazette estimates that the next House of Commons will consist of 317 Liberals, 271 Conservatives, and 63 Home Rulers.

The seventieth birthday of Rev. James Freeman Clarke was pleasantly commemorated at his church in this city last evening.

Mr. Davies spoke in the Senate yesterday in opposition to the Ute Treaty bill. In the House, Mr. Springer, while defending himself from a charge of corruption, implicated Mr. Tilden in a conspiracy to count out Mr. Washburn as a member of the House and sent Mr. Donnelly in his stead.

Wednesday, April 7.

Property valued at \$166,000 was burned yesterday at Minneapolis.

Johnson C. Whitney, a colored cadet at West Point, was on Monday night attacked in his room by masked men supposed to be cadets and brutally maltreated.

The mayor of Baltimore has vetoed the resolution adopted by the city council for the erection of a Confederate memorial monument in one of the public squares of that city.

Prince Bismarck yesterday tendered his resignation as chancellor of the German empire, on account of a defeat of his bill imposing imperial stamp duties, by the vote in the Bundesrath.

The night express over the Boston and Albany via Springfield was partially wrecked early Tuesday morning, near Meriden, Conn. No one was seriously injured.

In the U. S. Circuit Court at Rutland, Vt., a decree has been entered in the celebrated Estey-Burdett organ suit, awarding Burdett the sum of \$161,911.71 for infringement of plaintiff's patent. The defendants will appeal to the U. S. Supreme Court.

The Senate had under consideration yesterday a bill which gives non-commissioned officers who have served thirty-five years three-quarters of their pay as a pension for the remainder of their lives.

Thursday, April 8.

The corner-stone of the Channing Memorial church was laid at Newport yesterday, with appropriate ceremonies. Channing memorial services were held in various parts of this country and in England.

The Rhode Island election occurred yesterday. No choice of governor by the people was made, but the legislature is largely Republican.

Bismarck's resignation has not been accepted.

The amount of deposits in Massachusetts savings banks Oct. 31, 1879, amounted to \$1,245,000,000, and a half million less than at the same date in 1878, according to the Commissioners' report just published.

Counterfeit \$5 gold pieces are in circulation.

The Senate is engaged with the Indian question. In the House the Army Appropriation bill is under discussion in committee of the whole.

Friday, April 9.

A fire in Dixon, Ill., on Wednesday, destroyed property valued at \$200,000; two men were killed and six injured.

The corner-stone of the new Y. M. C. Association building in Lynn was laid yesterday with appropriate ceremonies; it will cost, including the land, \$65,000.

Benedict & Burnham's watch factory was burned at Watertown, Conn., yesterday; loss \$75,000.

Eighteen hundred English colliers are on a strike.

The estimated population of this city is 381,945; and of this State, 1,760,000.

Saturday, April 10.

A British steamer has been sunk by a collision in the Danube. Eleven passengers and five of the crew were drowned.

A Peruvian miner is reported at Moquegua. The Chilians lost 1,300 men.

The investigation in the case of the outrage committed upon the colored cadet Whitaker, began at West Point yesterday.

The prevention of Cruelty to Animals was held in this city last evening. The programme included the presentation of prizes by the governor, addresses and music.

General Grant visited Mobile yesterday.

Monday, April 12.

Demonstrations in favor of Gladstone as the next Premier in England are daily increasing.

The friends of Francis Murphy, the temperance lecturer, have given him a furnished house in Philadelphia, said to be worth \$40,000.

Seven hundred men, women, and children have been sacrificed in Burnham to appease the wrath of the gods and save the king's life.

Hundreds of people are dying in Armenia of starvation.

A bitter political debate over the Army bill began in the House on Saturday.

The U. S. Treasurer insists that all national banks shall deposit with him one-third of their capital in limited U. S. bonds.

Notes from the Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—Rev. Dr. Brush, of Texas, addressed the meeting upon the interests of that promising State. A collection was taken to pay Bishop Haven's subscription for the Austin church. Addresses were also made by Drs. Trafton and Thayer.

Melrose.—Dr. Butler made a grand impression last Sabbath on a fine audience.

Newton.—The new pastor, Dr. Studley, was warmly welcomed by a large audience, and made a most admirable impression last Sabbath.

Newburyport, Purchase Street.—The former pastor left the society in a very harmonious condition. A welcome hymn, published in the last Herald, was sung during the service last Sabbath. The people gave the new pastor, Bro. Silverthorne, the most enthusiastic reception of his ministry.

Spencer.—Rev. A. F. Herrick and his sister, Mrs. W. Silverthorne, left on Monday last for California, to visit their aged mother, now 86 years of age—a warm-hearted Methodist of sixty years' standing.

Wyfield.—On the last Sabbath of Bro. Nottage's three years' term, two persons were baptized, eight of whom represented four generations of the Kent family, the oldest of whom, James Kent and wife, were aged 90 and 86 years.

Salem, Lafayette Street.—One of the most estimable and useful of Christian women,

Mrs. James F. Almy, was buried on Tuesday of last week. Drs. Steele and Dorchester and Bro. G. L. Collier bore ample testimony to the beauty and strength of her character, and her earnest and steadfast faith. Bro. Almy has the sympathy of a great many friends.

Springfield, Trinity.—Brother Warner suffered severely from a blow from a window blind, but was able to be at Conference the last part of the week.

Ringsfield Street.—This mission has flourished greatly during several years under the care and labors of Trinity Church. Measures are now being undertaken for its independent management. Their former West Springfield mission is already a flourishing charge.

State Street.—The pudding supper in twenty different kinds is the novelty of the season.

Westfield.—During the three years of Bro. Gracy's pastorate 53 members were added from probation and 32 by letter. Sixty have been removed by certificate and 16 by death. The present membership, including probationers, is 552. There is general regret at his departure.

Peabody.—The last issue of the Press devotes a column to a very appreciative review of the work of the late pastor of the M. E. Church, Rev. V. M. Simons, with a full account of the parting testimonials bestowed upon him by the Young People's Union and the Union Post, No. 50 G. A. R., of which Brother Simons was chaplain. From the latter he received an elegant silver ice pitcher with goblet and tray, and \$25 in money; and from the former "envelopes, each containing a sum of gold"—all of which indicates that Bro. S.'s friends in Peabody are warm and many, and that his departure is sincerely regretted.

Boston.—Notwithstanding the very disagreeable weather on the evening of April 3, a fine audience greeted Philip Phillips in the Bromfield Street Church. His songs were mostly new, excepting old favorites which were particularly requested. His son also made his first appearance among us, and his voice so resembled his father's in pathos and power, that it was difficult to distinguish one from the other. All were highly delighted with the songs and the incidents with which they were interspersed. The proceeds led to a substantial sum for the worn-out preachers' fund.

Boston Highlands.—The German M. E. Church on Shawmut Avenue, Boston Highlands, connected with the East German Conference, which met on the 7th inst. at Brooklyn, N. Y., has closed the year in a very encouraging condition. Although numbering only 94 full members, the society has its church and parsonage free of debt. The amount of contributions to the various requirements of the society was \$1,675.72. The pastor received a donation of \$75 above his salary; all the Conference collections received their share, and the collection for the Missionary Society amounted to \$135. Of this the Sabbath-school, although numbering only 98 scholars, contributed \$125—an advance which is \$18 more than last year. The German Boston Young Men's Christian Association, which was formed during the past year, is in a prosperous condition, numbering 42 members.

F. W. FLOCKEN, PASTOR.

NEW BEDFORD DISTRICT (Prov. Conf.).

Long Plain.—This small charge shows no change of importance of late. The course of the Sunday-school is still onward and upward. Brother Goodier will leave at the end of his third year, followed by the best wishes of all the people.

Acushnet.—The rate of progress heretofore reported is still maintained. At a recent session of the Sunday-school more persons were present than ever before in its history. The congregations are large, and nineteen recent converts have been received on probation. The financial condition is good, and all promises well for the future. A slight misfortune befell them a short time since. The bell on their church cracked so that it must be recast, which will be done in a few days. The only real trouble on the charge arises from the fact that their young pastor, Brother Goodell, must leave them very soon, after three years of effective service.

Fairhaven.—Here several young people have been converted this winter, and there is a largely-increased attendance of the young upon the regular services of the church. There is some improvement in the class work. A man with a family is wanted for next year.

Marion.—Reports nothing of special importance this quarter. The return of Brother McKewen is very much desired, and if arrangements can be made for an increase of salary, he will return.

Wareham.—Closes the year with but limited progress. Nothing is doing in the iron works at Agawam. This cripples that part of the charge, and so the whole work. Brother Bell has been working hard, but without great success. The "wonderful" revival reported two years ago has resulted in but little gain to the church. Less than ten of the 200 reported converts and 125 probationers have joined the church, and the whole community is unfavorably affected toward zealous religious work. This is not because of the limitation of the pastoral term, for the pastor remained one year after the revival to look after the converts.

West Falmouth.—All has gone well with this small charge this year, and Brother J. S. Davis, of the School of Theology, whose labors amid the regrets of his people. Not being physically strong, he is unable to ride so far to supply a charge another year.

New Bedford, Allen Street.—Here improvement has been the order during the year. The average attendance in the Sunday-school has been twenty more than last year. There has been some increase in the membership of the church. The house of worship has been repaired and painted, both without and within. The condition is hopeful, and Brother Nutter will serve the charge another year. He has just been visited by a houseful of people, who left behind them \$40 in gold, besides a quantity of silver and numerous other packages.

Fourth Street.—This old church is renewing its youth under the charge of Brother Bodfish. There has been a large increase in the Sabbath congregations and in the attendance upon the social meetings, with some conversions. The Sunday-school also has many new members. The outlook is cheering, and Brother Bodfish will abide in his place.

Pleasant Street.—Brother Malcolm reports the Sunday-school as doing better work than previously during his pastorate, although it has always done well. There has been considerable increase in the average attendance for the year, and especially for the current quarter. This is the largest school in the district, and one of the best conducted in all its departments. Cottage meetings have been held in different parts of the charge with good results. The year ends well. Brother Malcolm is wanted for the third year.

County Street.—This church has had a prosperous year. There has been a steady improvement in all respects. Every department of the work has received prompt and systematic attention from the pastor and the church officials. Hence all the gains have been solid gains.

Brother Phillips will enter upon his second year under very favorable circumstances.

MAINE.

Bridgton.—For four evenings last week a discussion on "Man's Immortality" was waged at Bridgton between Revs. E. B. Fletcher and Jared Whitman, the latter taking the materialistic side. The friends of immortality began to be dispirited, and the materialists equally elated. When the debate was through, the pastor of the M. E. Church, Rev. O. M. Cousins, called a meeting on the subject for the next evening. His church was densely packed. A few preliminary guns were fired by friends of immortality who chanced to be present; but all were waiting anxiously to hear what the pastor had to say. He never spoke so eloquently before in his life. The audience, weary to and fro as before a mighty wind. Materialism gnashed its teeth, and immortality in that crowd suddenly went up, as attested by the struggling forward at the close to grasp the hand of the speaker and to thank him for what he had said.

At Congress Street M. E. Church, Portland. (Rev. A. S. Ladd, pastor), five were baptized and three received by letter into the church, Feb. 1, and six were baptized and eight received from probation, April 4. An excellent revival spirit prevails in the church; some have been rising for prayers for several Sabbath evenings past.

Rev. C. J. Clark, by a most hearty and unanimous vote, was invited to remain pastor of Chestnut St. Church, Portland, the coming year. The large body of this church is crowded to overflowing every Sabbath evening, and the interest has been steadily increasing through the year.

Rev. J. F. Hutchins has had a successful year at Pine Street, and his return was unanimously requested by his official board.

The friends of Rev. R. L. Green, who has enjoyed a very prosperous three years' pastorate at Park St., Lewiston, presented him with an elegant silver pitcher last Wednesday evening.

Rev. C. W. Bradley, of Alfred, lectured for the Lindsay High School, Sleighfield, last Wednesday evening. The good Templars at Alfred have voted to buy a piano for use in their meetings.

One was baptized and three received into the church from probation at Sacapuma M. E. Church last Sabbath. The "Little Busy Bees," a juvenile missionary society connected with the church, have raised by contributions and a fair \$22 the past winter for the cause of missions.

Rev. T. W. Nottage, who has been laboring with great success on the Leeds charge the past year, has seen about thirty conversions and a general awakening of the church under his ministry. His friends met last Tuesday evening at the residence of Mrs. V. W. Jones, and presented Brother Nottage and wife a testimonial of their appreciation of his faithful labors.

The official board at Augusta has unanimously requested the resignation of Rev. W. H. Sterling for the third year. Brother Sterling's pastorate has been successful at Augusta, and has been appreciated by his people.

A citizens' temperance meeting was held in Chestnut St. Church, Portland, last Tuesday evening. Most of the prominent temperance speakers of the city were present. Hon. J. J. Perry and Gen. Neal Dow made very radical addresses, urging more pronounced temperance action. Neal Dow says we must make the parties fear us. Let the political parties fear us, and we will have no more of them.

Underhill charge, by a lecture course which netted them over \$130, have cleared up all outstanding incidental expenses, and under Brother Vail, who closes a three years' pastorate, have purchased a parsonage on which they now owe only \$500, arranged on easy terms of payment.

CONNECTICUT.

Warehouse Point.—A complimentary resolution has been unanimously adopted by the Sunday-school on this charge in recognition of the faithful services of the pastor, Rev. D. L. Brown, who for three years has been associated with the school in the study of the Scriptures.

RHODE ISLAND.

The members of Trinity Church, ever mindful of those who serve at its altar, gathered in large numbers at the parsonage on the evening of April 5, bringing elegant presents to the pastor and his wife. The tokens of their regard will be cherished mementos of a flock ever remembered and ever loved.

The church at Barrington has just paid the last dollar of indebtedness on its chapel.

Several conversions have already occurred at Greenwich Academy, and the present term promises to be a prosperous one in all respects.

Brother Fernald's Newport friends made him a pleasant call just before he left for Conference, leaving tokens of their good-will to himself and family.

The union love-feast at Chestnut Street Church, April 10, was very largely attended, and was an intense service. It was pleasant to hear, mingled with the testimonies of young converts, the weighty words of two fathers of Providence Methodism—Rev. John Cady and Brother Thomas J. Gardner.

Mathewson Street Church has recently undertaken missionary work near the junction of Cranston Street with Potter's Avenue. A Sunday-school has been gathered, and social meetings, with occasional preaching services, are held. The field is a hopeful one, and the mission is conducted on the right basis, being supported by a strong church.

The friends of Brother J. E. C. Sawyer will learn with pleasure of the high esteem in which he is held by his brethren of the Troy Conference, manifested in his being made presiding elder of Albany district. It is said to predict success in his administration.

NEW HAMPSHIRE.

East Haverhill.—Rev. L. W. Prescott writes: "I must again thank my brethren. In addition to supplying my desk for four months during the former part of the year, the preachers of Concord district, under the leadership of Rev. J. A. Adams, Presiding Elder, have recently presented me with \$97 in cash. This is one of the pleasant endings of ten months of suffering and confinement. God bless the brothers, and reward them a thousand-fold!"

VERMONT.

Essex.—This charge has been during the past year the scene of unusual religious activity. Our predecessor, Brother Scribner, had built a fine new parsonage and left it clear of debt. We were cordially received by the people. The last of October Mrs. Mira L. Hammond came to the Junction, and wonderful results were accomplished in a four weeks' service. When Mrs. Hammond departed,

Miss Mary S. Knowles came and labored a week at the Junction. We then attempted meetings at the Centre, but for want of harmony they abruptly closed, and Miss Knowles went to Winoski, where a precious revival was given them. Meantime at the Centre a Presbyterian evangelist was secured by the Congregationalists and Baptists, and quite an extensive work was accomplished among them; Miss Knowles then returned, and at our church the power of the Lord was manifested in the conversion of some of the best fruit of this harvest season. During the year there have been additions to the churches to the number of nearly, if not quite, one hundred and fifty. We have taken into the Methodist church seventy-seven. I would do justice to a brother, should I close this notice without mention of one to whom, through the grace of God, we owe very much of our success. Captain G. Morton, a retired naval officer, who experienced an almost Pauline conversion two years ago, and whose zeal has hardly known bounds, has been a host. May the Lord spare him long for the work!

O. S. B.

Brother C. Wedgeworth, of Milton, has been called to mourn the death of his excellent wife. She died March 2, and was buried on Saturday, the 5th, by Presiding Elder Granger—the funeral services taking the place of the regular quarterly meeting of that afternoon.

The Craftsbury charge is in a good condition. The members are growing in grace, and the Sunday-school is flourishing finely. The last quarterly meeting was an occasion of marked interest. During the year nine have been received on probation, seven baptized and seven young persons of much promise received into full membership. The quarterly conference unanimously requested the return of Brother A. M. Wheeler to that pastorate for the third year. He is deservedly popular.

The parsonage at Barnard was burglarized a few evenings since, but no harm was done. It proved to be a party of the friends of Brother C. P. Flanders, who, taking advantage of his absence, filled the house to the number of eighty or more, to express their esteem for their pastor who is closing his third year among them. They left abundant tokens of good-will.

A thorough work of grace is in progress in Fairfax. Brother W. H. Hyde has been pushing the battle to the gate, and was pretty well exhausted when Miss Knowles came most opportunely to his help. So the work goes on. Seventy or more have been seeking the Lord, and largely persons belonging to the families of the parish, so that the results will be almost entirely to the advantage of our own church.

Brother P. M. Frost and family of West Fairlee were thoroughly "pounded" last week; but it was not the kind of pounding which can be construed to make a case of "assault." The truth is, it makes any one's heart glad to have his friends leave a table loaded with "pounds" of all sorts of things useful in a family.

When Bishop Haven was with us last he undertook to "make a match." He thought all Vermont should belong to the Vermont Conference. So our Conference has been "courtin'." We formally "popped the question" the 30th ult., at Burlington; but the coy maiden we would not defer to enter into an engagement at present. We intend, however, to press our suit so lovingly and persistently that she shall ultimately realize how much we desire her and how pure our affection for her is, and shall cordially enter into the arrangement, when we are sure, as we always be glad, with us she would be queen. As she is, she occupies the place of an inferior, not to put it any stronger. We are sure it is only a question of time when the boundaries between our Conference and the Troy Conference will be so re-arranged as to give us room to turn ourselves, without embarrassing that Conference in the least.

H. A. S.

Underhill charge, by a lecture course which netted them over \$130, have cleared up all outstanding incidental expenses, and under Brother Vail, who closes a three years' pastorate, have purchased a parsonage on which they now owe only \$500, arranged on easy terms of payment.

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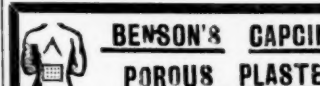


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